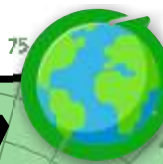




IIA
COCHIN
CENTRE

forwards from the South

ten77



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"With this Newsletter series we hope to be a voice for our fraternity to discuss and deliberate various challenges in formulating collective solutions so as to stay relevant socially and make a difference. We invite all members to contribute and participate in this endeavour" -

Editorial Team

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OUTLOOK 360^o N

Afforestation – The Miyawaki Way

-By Philip Dany, Green Brigade Horticulture, Kochi

Afforestation is the establishment of a forest or stand of trees in an area where there was no previous tree cover. The Miyawaki forest, pioneered by Akira Miyawaki, a Japanese botanist, is an urban forest which has been grown in a distinctive manner. It combines the natural elements with the ingenuity of man to find solutions for the betterment of this environment where all life forms exist. This is an urgent requirement now with the climate change challenges that could tilt the balance of natural forces on earth.

With this method, an urban forest can grow within a period of 20-30 years whereas a natural forest takes around 200-300. In this method



Two year old tree planting done the Miyawaki way.

various species of native plants are planted close to each other so that the greens receive sunlight only from the top and grow upwards than sideways. As a result, the plantation becomes approximately 30 times denser, grows 10 times faster and becomes maintenance-free after a span of 3 years.

The native trees of a region can be classified into four layers. The first is of shrubs that grow upto 6 feet, the second layer is of trees that grow upto 25 feet, the third of trees that grow

upto 40 feet and the final layer is the canopy which grows above 40 feet. Saplings when planted should have a height ranging between 24 to 32 inches. On an average there should be 3-5 saplings in one square meter. The earth should be prepared with a mixture of compost, coco peat and grain husk which acts as a perforator. Organic fertilisers such as goat and cow manure have to be applied for nourishment. Do not follow a repetitive pattern while planting the saplings. Once

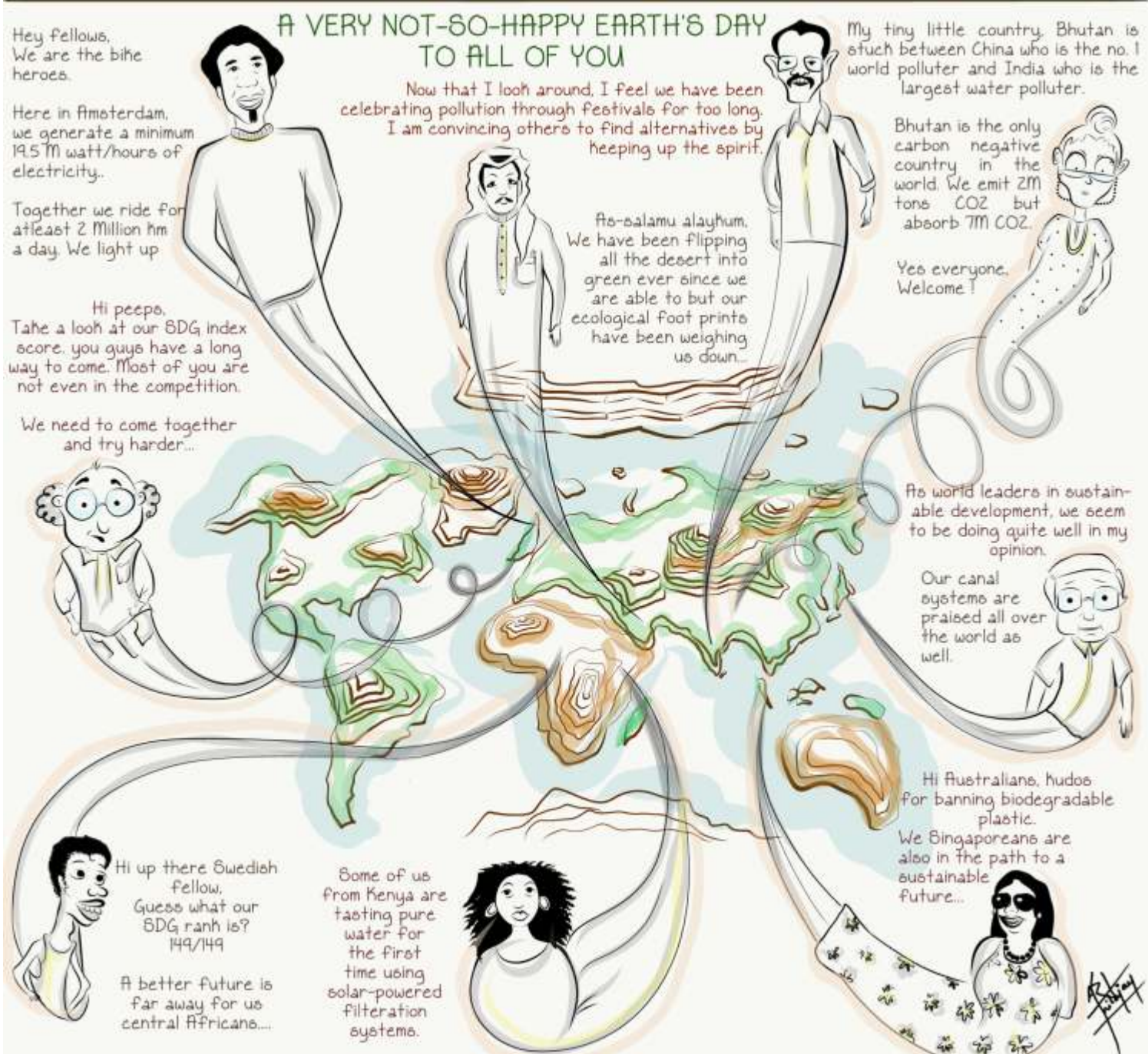


the saplings are planted, a thick layer of mulch should be evenly laid on the soil to insulate the soil and prevent water erosion. Staking each plant for about a year will keep them upright in growth. Water the forest once a day and keep the forest free from weeds for the first 2 years. Do not use any chemicals like pesticides or inorganic fertilisers. Monitor the forest every 2 months to check the growth of all the plants and do not cut or prune the forest.

A Miyawaki forest is thickly leaved and this multi-strata forest is estimated to have 25–30 times the green surface area of monostratal

grass. With underground organic compounds, multistratal forests also contribute to the reduction of CO₂. Buildings can be completed in a short period with financial backing. For a multistratal forest it takes long biological time to regenerate using living green materials. It is urgent to start the restoration and reconstruction of native environments immediately.

ARCHITOON





Sustainable Architecture for the common man

-Ar. Akhil Sajan, Thannal

Based on learnings from Sri Ramana Maharshi Ar. Biju Bhaskar believes in a silent-self practice without being too vocal about sustainability but without exploiting nature through the use of huge quantities of resources and energy.

As the saying goes, "Nature provides

Ar. Biju Bhaskar and Sindhu Bhaskar, founders of Thannal believes In empowering the common man by being an integral part of the construction process and where shelters can be constructed by the owners themselves, thus reducing exclusivity.



A conventional building involves an architect, builder, workers, and owner in their specific roles. What happens, when these lines are blurred and everyone comes together to work in cohesion? One such interesting concept for a natural building process at Thannal was to engage and empower learners to build a cob hut. This rustic hut takes up an area of just 350 sq ft including a spacious loft. With a simple material palette of just lime, mud, terracotta and bamboo, a comfortable space can be created. The foundation is made of stone and lime while the walls are made of cob.

The roof structure is bamboo covered with coconut thatch, with a steep slope for a comfortable loft headroom. Storage spaces come in the form of niches, clay pots embellished with broken tiles, and shelves inbuilt in the walls. The total expense of this project is just under Rs 85,000. To increase the involvement of architects, engineers and masons more effectively with the natural methods of construction, Thannal along with artisans, conduct teaching courses. These are both for owners and professionals. Many architects, civil engineers and masons have been trained through these courses and they practice in their natives, without using cement.



Another interesting project was the Earth-bag home, the residence of Biju & Sindhu Bhaskar. It is a 550 Sq Ft (52 Sq M) super adobe home completed within 45 days, an experiment with different methods in Natural Building is located in Tiruvannamalai. Breaking all the earth bag building stereotypes, the polypropylene bags are replaced here by jute bags made from natural fibres along with mud plaster, comprised of mortar paste mixes made out of Prickly pear juice, aloe-vera, tamarind seed, Haritaki, sticky rice juice, tapioca starch etc. The ambiance inside is enhanced by terracotta tile flooring. The roof is made of coconut thatch with bamboo structure initially. The initial cost was only 3.5 lakhs. Later an attic space was added for the children and the thatch roof was replaced after 3 years. The roof was changed into a double sandwich roof of bamboo, lime and terracotta tiles for better insulation.



Additionally, in the move for preserving knowledge systematically experimentation on various techniques inspired from contextual knowledge and cultural practices are also adopted as part of its journey. Some of them are-





-Flat Mud Roof
-Plinth protection using Lime



Revival of Thappi and Araish Plaster (Lime Plasters)
-lime plaster thappi
-lime plaster thappi araish



-Multi-purpose Water Tank in Compressed Mud Blocks and Thappi Lime Plaster (Pozzolanic Plaster)
-Grey Water Tank with Natural Filtration in bricks and Thappi Lime Plaster (Pozzolanic Plaster).



-18-feet high exposed Cob Wall protected with Thappi plaster
-Research on Lime Stone Houses in Sardarshaher (Rajasthan) and Kankeyam (Tamil Nadu)
-Lime Flooring

Traditional Rajasthani Lime Plastering - Araish - beautifies the internal space of the Earthbag residence. Lime plastering from Rajasthan - Thappi and Lohi are used to build the Grey Water Tank in the campus, so that waste water can be filtered and re-used for farming.



Community Seed Bank, Karur, Tamil Nadu



Thannal is not like a conventional architectural firm, it is an awareness group and training center. From 2017, we have started to work consciously, with only two projects at a time. The Community Seed Bank in Karur is a 1400 Sqft building designed by Ar. Biju Bhaskar. The owner who has an organic farm wants to conserve the native seeds. It has spaces like the display area with office space, seed storage space, loft area for resting and verandahs on three sides for collection, drying of seeds and value addition for farm products. The building has Cob, wattle and daub walls, with the main roof structure entirely made with traditional palm wood. It is also an off the grid home, with solar energy meeting all the requirements. There is also a living roof over the main verandah, made with bamboo, on which small herbs and plants can be grown. The total cost of the project came around Rs. 20 Lakhs.



Farmer's home, Attappadi, Kerala

Another important project is the Farmers Home in Attappady, Kerala. Due to limitations in accessibility to the site and abundance of good quality bamboo on site, majorly all required materials came from the site itself. Lime, Terracotta roofing and flooring tiles and few plant derived admixtures like gum from “kulamavu” tree, kadukkai, jaggery etc. came from outside. The owner trained himself through a workshop at Thannal and is actively managing the project on site along with his family, masons and workers in his spare time. This project uses Cob and Wattle and daub for the main walls. Locally skilled artisans played an important role in making this bamboo roof structure before laying terracotta tiles on top. The first floor and partition walls are built entirely using local techniques using bamboo called “paithal”. It is one of the low cost homes built by Thannal, 1020 sq.ft. with two bedrooms, living room, kitchen, toilet and verandah costing only 5.5 Lakhs. The active involvement of the owner in managing the project as well as maximum utilisation of resources from the land itself helped in keeping the home very affordable. Sustainable housing can be affordable for all, irrespective of the investment he has to put in for the home.

Thannal has also initiated a wave of unconventional explorations in order to spread awareness and knowledge about traditional practices and building along with nature which involves –

Music project inspired from the challenges of budding young Natural Builders.

Book publications and exploring upcoming Natural Buildings through short stories

An ebook - The weaving walls in 2016 documenting all the techniques used in a project in Bangalore.

Currently Thannal is working on an online video course and a book titled ‘Back Home - an inner sathi in Natural Building’ for professionals, students and owners from all walks of life to learn about such traditional building methods. He believes in sharing his knowledge with others who are interested in working purely with natural materials, so that a change can be made in the society being conscious towards earth friendly construction practices. Video documentation which can be understood by all are published on Thannal's YouTube channel and blog.

If we take a pause and inspect what is happening in the ‘sustainable architecture’ front of India, you can evidently see manipulation of Mud with cement and portraying it as the most sustainable option. But if we look into the properties of mud after mixing with cement you will be horrified to find how a fertile, soft, porous material is changed into stiff, rigid and impermeable ‘cemented’ material, like any other in the industry. Mud has a ‘breathing quality’ when used in pure form or mixed with lime, which adjusts itself to the temperature outside, like how water is kept cool in a pot. Adding cement to mud changes this property and it becomes rigid, even if it's just 5%. As India is waking into a realisation of the need for pure organic farming & food, free from chemicals, alternate education free allowing flexibility as per individual preferences, buildings also need to suit the local climate and be flexible enough to handle climate change. Going local and building with available materials, especially mud (any mud available) is the right solution we believe. Hence Natural Buildings based on Indigenous techniques of India is needed.



Big problems - Small solutions

-Andreas Froese

Faced with an unexpected legal decree to begin dumping of wastes away from the city, people in the neighbourhood were left as mere onlookers when hundreds of trucks would come and dump waste in their village, for the benefit of the urban others. Squashing all sorts of protests the authorities would impose the ruling, while the bereft homesteads would eventually mute when the land on which they stand continue to be ravaged by such blatant disregard for the surrounding environment. A story of all towns, this is probably how it begins.

But is this the solution? At present, though challenged by problems of climate change, pollution or the ocean being filled with plastic-turned waste, people ignore the mass as it is prefaced to be too big to handle or what difference can just a few do! The case is not different when it comes to government policies until another catastrophe occurs where there is a pause before we proceed just as before. Bureaucracy also does not focus much on solving such issues for real lest be at the position of losing relevance.

For such obvious reasons, there is more focus on atomic plants/large industrial or larger areas of land for huge landfills rather instead of proposals for waste separation or composting program. And hence waste management even after years of urbanization and development still continues to be a problem in most countries.



<https://www.google.com/search?q=contaminaci%C3%B3n+por+basura+en+la+India&source=lnms&tbn=isch&biw=1366&bih=657#imgsrc=aop1xqhn1-lhyM>

What ECOTEC offers is from a perspective, where people are the solution actively involving the government and industry through a systemic approach.

While shelter is a basic human right, the fact remains that around 1.6 billion people around the world do not have adequate shelter. In most countries it is very challenging for majority of people to build or buy a

home. For this reason, in developed countries, people pay a loan for at least 25 years (provided the bank approves them loan). An option is self-construction, of a small house (with 1 or 2 rooms) with recycled material however it does not ensure security due to its construction system.

Seeking for a solution, I started in 2000 where I found out that plastic bottles can replace a normal brick effectively, and I built the first house with bottles, in Honduras. My technique is registered as EcoTec Bi4PVS®.

Today Ecotec has more than 100 projects spread across 4 continents nonetheless we are still exploring possibilities of extending our area of expertise in influencing sustainable building practices with an intend to create shelter for all.



By applying urban mining and working with local materials, we are using unconventional materials and alternative techniques usually not practiced in the construction industry. Besides, we also offer training to architects and engineers that help them to exercise creativity and environmental sensitivity in their buildings. But does it stop there? What comes next after you've built a home? How to manage for the energy requisite or handle the waste generated?

Usually in countries the issue of garbage disposal is not considered as a challenge for the industry or the end consumer, but is the headache of the mayor of the city.



Say for example, I buy rice, which comes in plastic packaging, and once bought, it becomes a by-product, not at the industry that produces, packs and markets it, but at the streets and the city that consumes it where waste management is a major hurdle at all stages of development. The result being these streets filled with post-consumer packaging that is already a problem for the city and its people.

How can this problem be resolved? Especially where the danger is that ultimately the soil, air and water gets contaminated, a serious issue everywhere across cities and regions?

Clearly, it is a management problem. So why not think of a better way of waste management?

Let's do something different as obviously what we are currently doing is not working!

Why does it not work?

Well, firstly because it doesn't involve people.

Secondly, the industry is not motivated or challenged enough to seek a solution in its packaging and marketing rudiments.

There are no specific regulations in this regard.

Lastly, people should be integrated in the process for finding collective and effective remedies, in this case, incentivising their efforts to segregate the waste generated. Once it is evident that there are short-term benefit to their efforts, they would involve more in resolving issues in their neighbourhood starting from their own houses.

If we start by saying that people shall be able to gain ecological, social and monetary benefits because they are separating waste, they will see

it in a different perspective that shall both benefit the process and alleviate issues in cities and regions. On the other hand, if they keep seeing the truck loads where all the debris is mixed, they will surely not be motivated or be part of the solution.

How do we take that first step, which doesn't cost much, but to take responsibility of our own house? How long will we yearn to live in a clean, green and liveable neighbourhood?

Why wait until a political partisan talk to you about waste separation, reduced consumption or for companies to replace their packaging so that they are less polluting.

Just practice it as a way of life, and do it!!

Don't wait until a public or private university starts offering a master's in waste management, start right from your place of work, business and home.

Don't waste your time waiting.

Just think and act!

*Compiled by Annet Bincy Edwin,
along with the author*

FUN FLARES



Mahima V. Rajan - Architectural Student



FUN FLARES



Dhanush E N - Architectural Student



Shouldn't everyday be Earth Day?

-Ar. Pratheek Sudhakaran

The virus had struck her too. There she sat, alone on the 15th floor of her insensitively designed apartment, most definitely lonely, within the four walls of her room. No one to talk to. Silence all around, but she was screaming in her head. Below her she could see the vast concrete jungle she had migrated to in search of a better life. Nothing to still the mind that was battling insanely with her own thoughts and needed just a moment of pause. If only she had a door where she could walk into a garden. Where she could see trees sway and birds come inquisitively every day. But she could not. Such was her fate and the fate of many like her. The Indian City did not allow for it.

With children perched on their shoulders, they walked hundreds of miles. Famished. Thirsty. Tired. Feet bleeding with blisters. All, so that they could reach their home, in the village. Away from the city that had banished them. Some collapsed. Some died on the way. It was, many said, the biggest human migration in the history of the planet. They did not find rest, shade, water or a place to sleep in the night. The Indian City did not allow for it.

The long queues were boundless. Milk was needed for the children at home. Medication for the elders. But the tarmac was broken, and narrow. There was no respite from the harsh sun. And in the grueling heat they stood, just to buy the essentials needed to feed the family. There was no comfort. No dignity. The Indian City did not allow for it.

Holed up for months staring at a screen like a zombie, they wanted to go to work. Feel normal. Meet colleagues. But they could not. The crowded, poorly imagined public transport system in their city was just unsafe. They could not step out. The Indian City did not allow for it.

And the children. Their youth held ransom; the smiles robbed from their souls. When they should have been running in play fields and exchanging innocent conversation, were locked up in the world they did not understand. If only they did not have their lives robbed; if they could go to a park or see children or even yell at them about what they did in the day. They were cooped up in their already compressed homes. Their souls could not soar. The Indian City did not allow for it.

The Pandemic has greatly altered human relationships with our environment in ways that may be long lasting. Ideas of life that we took for granted have forever disappeared. The experiences we have seen have scarred us and will haunt us for a long time. The year 2020 and 2021 has forced us - as a community to re-look the way we look at life, our beliefs and our notions on community participation.

History has witnessed crucial occurrences that have continually changed the idea of the world we live in. One can compare it to the 1918 Spanish Flu which afflicted one third of the world's population then and the number of deaths were anticipated to be 50 million worldwide.

The 2020 catastrophe is not the first pandemic the world has seen, and it won't be the last. But what history has shown is that as a human race we

choose to forget tragedy and quickly return to ways of living that seem unchanged by the lessons of a tragedy. It is as if we as a race live in denial and try to return to ways of living whilst dismissing the lessons we ought to have learnt by the catastrophes that have afflicted mankind.

But this time it will do us well to take heed and start making the changes so that the next time around, god forbid, we are better prepared to tackle such global pandemic situations.

Currently, the spaces and buildings that surround us are a response to the past, it's a reaction to the situations that we have already tackled and overcome. But as one goes forward, one needs to evolve both from the lessons of the past year, but also what they imply in the nature of urbanity that is needed that is egalitarian, generous and can absorb the unexpected.

There have been examples. Few, but nonetheless important ones, when cities have used a disaster, or a pandemic to heal themselves. They have used such situations to bring in a certain urgency, a sense of immediacy to make changes that have had long lasting implications.

Nineteenth century cities like New York were crowded and filthy and in 1849 when Cholera hit the city for the second time in two decades, New York's less affluent sections that were congested with dense tenement housing, poor sanitary conditions, stagnant water, broken streets became primed for an out-break. Public health officials attributed this outbreak to vapor emissions known as "Miasma" and water pollution. The Miasma theory followers in New York proposed good ventilations, sanitary and drainage systems for the city then to deliver clean drinking water. This brought about colossal infrastructure plans which made the Manhattan streets straighter and broader so they can be easily cleaned. The panic of Miasma made the utmost major influence



on the built environment in Manhattan in the wake of cholera.

Another Miasma theory supporter, landscape architect Frederick Law Olmsted, advocates the healing powers of gardens. Planning for Central Park by Olmsted and Calvert Vaux was the result of the immediate aftermath of New York's second cholera outbreak.

Because of the success of Central park in New York, Olmsted, whose first child had died of Cholera, went on to design more than 100 public parks and recreational grounds in Boston, Chicago, Detroit and Buffalo. Olmsted advocated parks specifically for public health benefits.

Much earlier, in 1848, Emperor Napoleon III in France faced the Cholera epidemic, that claimed the lives of approximately 19,000 people. He wanted to reshape Paris in the wake of the deadly epidemic. He too was an ardent believer of having parks and garden squares in Paris just like in London.

Baron Georges-Eugène Haussmann directed the French authorities to tear down 12,000 buildings and to build tree-lined avenues and parks, erect fountains and install an intricate sewage system that transformed Paris into the modern-day "City of Light."

From the time of yellow fever to more recent epidemics like HIV, the fear of illness has occasionally played a key role in influencing our cities and built environment.

Later, tuberculosis became an important catalyst of the modernist architecture movement, instigating architects like Le-Corbusier to dodge of formal superficialities and to get light and air into his proposals. Eventually, this "sterilized" style would inspire the trajectory of many affordable housing developments across the United States.

Disease and its repercussion have sometimes inspired our cities to transform and evolve. While this has not happened as much as it could have, or as often as it should have when these changes were made, they have had a profound impact on how we live.

There is then equally a strong case to use this time, to reimagine fundamentally new ways of imagining our urbanity. We have today the chance to do so and also the imperative need to act decisively.

The pandemic that holds us ransom, is not likely to result in a utopian new urbanity. The process in urbanity is slow and takes time, and changes, as they happen, can take effect over generations. But what it affords us now, and it's a chance that we must examine and take with both hands, is to try and bring philosophically new ways of thinking about our built fabric. This is our chance, and also our calling. This is the time to reimagine the nature of our urbanity – change its trajectory. Our urbanity is plagued by over definition.

Every Sq.mt of land spread over very vast tracts that is our cities are appropriated for a function. This comes partly from capitalist ways of thinking, where everything needs to be monetized, but equally from the fear of being able to regulate and manage spaces that are not highly defined.

Because of the nature of economic disparity, and a fear that we lack a civic culture, there is overtly false concern where every space is now imagined in ways it can be locked, or policed. Public spaces have been fenced with large gates, rivers have been strait jacketed in concrete walls, and made only partially accessible to people, and the land along them allowed for use of very specific and limited nature.

This new fear is misplaced and comes from a heavy-handed way of imagining people and urbanity. The examples are not difficult to cite.

Dotted across the country are rivers with Ghats.

From places such as Varanasi, or Maheshwar, to smaller towns and villages- this typology expresses itself. For centuries, it has allowed the enactment of all aspects of the human drama. These were places for people to bathe, to pray, to have social gatherings, for concerts, for children to play, lovers to sit, people to walk, and are equally places for animals.

Beyond the architectural characteristics, what these places stood for was an egalitarian generosity. They were flexible, adaptable spaces, and could accommodate anything that people would want to use them for, and yet they stood resilient through time. Take the British remnant: the Maidan created as a defense mechanism is today the heart of many Indian cities. A large piece of earth, at times lined by trees, it as such is not much in terms of design definition and yet it is a perfectly deign urban artifact.

Usually not fenced, it is open at all hours. Countless children have nursed their dreams of making it to the national cricket team here or played other sports. This is the place for large cultural gatherings, a place for music concerts, a place again for many dramas of human life to be enacted. Much like the Ghats, it is defined by its generosity, its ability to absorb the unexpected, the unplanned.



The contention then, is that Indian urbanity needs to learn philosophically from these spaces that have stood the test of time for decades and more. What would this mean?

Imagine for example if we looked at the idea of town planning, of urban design, building and landscape design in ways that were not solely about responding to immediate programs, but had the imagination to think of their usage for many other human activities. If parks could also be thought about open air schools. If streets could be thought as open-air restaurants. If corridors in apartments could be thought as ventilated indoor games areas. If schools were designed so that they easily could be converted into emergency hospitals. If offices were flexible and could become medical centers. If small tree lined groves along the highways every few kms could become night shelters, with water and a little bit of facility to cook food. The possibilities are endless once we begin to start thinking in this manner and we may well have an urbanity that like the Ghats and maidans is generous, resilient, adaptable; a urbanity that could react to whatever the demands of this pandemic were and also be able to adapt if we ever were to face another. The other change of imagination that we need is how we think of nature in our cities.

It is well documented that this time of the pandemic saw people wanting to spend time in the wild; in their gardens seek solace from the many vignettes of nature. Those who could, left the cities to live in places where nature is better expressed. Others who had a small garden attached to their homes considered themselves blessed. Children spent many hours, away from being cooped in their homes in the open spaces around where they lived. When this overwhelming desire and that access to nature has proven so therapeutic; how should our urbanity react to it?

Should it continue to allocate a neighborhood park, and a city park and a district park as it continues to, or should we start imagining our cities as forests? What will this mean? It will mean that every and any opportunity will be exploited to install nature in the city. Small street corners, roads, edges of societies, government lands, institutions grounds, water edges, terraces – everywhere.

And not that manicured idea of artificial nature, but nature unbounded. Wild, free, nature as we still see sometimes expressed in neglected lands in the city. Wild grasses, trees, patches teeming with biodiversity. Imagine if this became the recurring leitmotif of our cities not buildings, or snaking metros, or asphalt roads- but unbridled nature.

There is no doubt that we would have fared even better than we have or are as of now. People would have been less stressed, happier, and would have found their embedded genetic connection to many ideas of nature. A better generous, egalitarian imagination of our urbanity and better ideas of installing nature in our cities. These two seem the overarching lessons that one can draw from this calamity. There is much else to do; just a more organized urbanity, better governance, better technological systems- that is needed for sure- but if this pandemic must be used to prompt a directional change in the way we think, then the changes in imagining urbanity and nature must take precedence.

The opportunity

For centuries, urbanity has been built on the basis of the experience of living together, sharing the same space.

There always will be an ongoing debate about density, its impact on public health and it will rage on as city planners and architects ponder on how to design the buildings and plan their cities that accommodates both environmental and public health.

There will be discussions regarding how technology should be amalgamated at the city and building levels and Silicon Valley establishments will grapple with their inventions to track the extent of the disease and predict the next one.

Tomorrow one will awaken, and the boulevard will likely to look the same as it has every other sunrise.

Nothing transforms instantaneously.

The built environment, particularly the civic realm, takes a long time to catch up.

It's possible that our deep-rooted practices and beliefs will change slowly in the pandemic. Some might choose to no longer care for the city life and will escape for less congested places; in the short run, the way many people choose to work henceforth, and where they do it from, will shape the future of the real estate decisions for some times to come. So, without doubt there will be small and big changes some forever, some for a short time.

But these are reactionary and answer the needs of this pandemic. Will they answer the next emergency that we may have to face? What is needed now, is revolutionary changes in imagining our urbanity; only if we seize this moment only if we use it to change for the better the trajectory of our urbanity, will we have used a calamity to mankind's advantage. Or we will have failed. Something that is not an option anymore. Only if we consider everyday to be an Earth Day.



CRACK THE CORNER

OBITUARY

REBUS PUZZLES

Rebus puzzles are those which uses pictures, symbols and letters to represent a word or phrase. Use your wits to solve the following puzzles to guess the words and phrases related to Earth Day.

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Ar. Sriparvathy Unni



The fraternity of architects of Kerala saw the sad demise of Ar. Kiran Rajkumar, principal architect of Vruksha Design Studio, Trivandrum on 16th April 2021.

OCCURRENCES

- A session by Mr. Gireesh Nambiar on "Effortless Efficiency"- Towards healthy living was conducted on 9th March 2021 as part of 'IIA Converge'.
- IIA Cochin Centre conducted Rabona season 3- Inter office football tournament.
- Life Mission Kerala has invited IIA Cochin Centre to partner in designing "Home for the Homeless", launched on 13th April 2021.

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